BANNER OF PROGRESS.

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LITERARY.

THE SACRAMENT.

AN INSPIRATIONAL POEM, BY MISS LIZZIE DOTEN.

The aged Pastor broke the bread—
With trembling hands he poured the wine—
"Eat—drink"—in earnest tones he said—
"These emblems of a life divine:
His body, broken for your sins;
His blood, for your salvation shed;
The priceless sacrifice that wins
Life and redemption from the dead.

"See how with tender love he stands,
And calls you to his faithful heart;
Lo! from his wounded side and hands
Again the crimson life drops start!
O sinner! wherefore will you stay,
Regardless of your lost estate?
Come at your Savior's call to day,
Before, alas! it is too late."

Forth from his lonely seat apart
A dark-browed Ethiopian came,
As if new life had stirred the heart
That beat within his manly frame.
"O, give to me," he meekly said,
"A portion of that heavenly food!
I too would eat the living bread,
And find salvation through his blood."

The Pastor turned with wondering eyes;
But when he saw the dusky brow,
He answered with a quick surprise,
"Ho! bold intruder! Who art thou?
The Master's table is not free
To give the low-born servant place;
Such privilege can only be
For his accepted sons of grace."

Upon the dusky brow there glowed
A flush that was not wrath or pride,
As forward he majestic strode,
And stood close by the altar-side.
The broken bread his left hand spurned
With sudden movement to the floor,
While with his right he quickly turned
The consecrated chalice o'er.

One instant, for the tempest-cloud
To gather on each pallid face,
And then uprose the angry crowd,
To thrust him from the sacred place.
With conscious might he raised his hand—
A being of resistless will—
And uttered the sublime command
That hushed the tempest—"Peace, be still!"

The waves of wrath and human pride
Rolled back, without the power to harm,
The angry murmurs surged and died,
And lo! there was a breathless calm.
The dusky brow to dazzling white
Had in one fleeting instant turned,
And round his head a halo bright
Of heaven's resplendent glory burned.

"I do reject," he calmly said,
"These outward forms—this bread, this wine;
Lo! at *my* table *all* are fed,
Made welcome by a love divine.
The high, the low, the rich, the poor,
The black, the white, the bound, the free,
The sinful soul, the heart impure—
Forbid them not to come to me.

"Too long, too long have faithless creeds
Shut out the sunshine from above,
While human hearts, with human needs,
Have perished from the lack of love.
O, break for them truth's living bread!
Let love, like wine, unhindered flow!
Thus would I have the hungry fed,
And let these outward emblems go."

Then from the altar-side there rose
A cloud with matchless glory bright.
As when at evening's calm repose,
The sun withdraws his radiant light.
But though so far removed from all
He seemed in presence to depart,
The seed of living truth let fall
Took root in many a thoughtful heart.

—*Banner of Light.*

LIKING AND DISLIKING.

BY CHARLES SWAIN.

Ye who know the reason, tell me
How it is that instincts still
Prompt the heart to like—or not like—
At its own capricious will?
Tell me by what hidden magic
Our impressions first are led
Into liking—or disliking—
Oft before a word be said?

Why should smiles sometimes repel us—
Bright eyes turn our feeling cold?
What is that which comes to tell us
All that glitters is not gold?
O, no feature, plain or striking,
But a power we cannot shun,
Prompts our liking or disliking,
Ere acquaintance hath begun!

Is it instinct—or some spirit
Which protects us, and controls
Every impulse we inherit
By some sympathy of souls?
Is it instinct? Is it nature?
Or some freak or fault of chance,
Which our liking or disliking
Limits to a single glance?

Like presentiments of danger,
Though the sky no shadow flings?
Or that inner sense, still stranger,
Of unseen, unuttered things!
Is it—O, can no one tell me—
No one show sufficient cause
Why our likings—and dislikings—
Have their own instinctive laws?

Always Love.

BY WILLIAM WINTER.

Because love's sigh is but a sigh
Doth it the less love's heart disclose?
Because the rose must fade and die,
Is it the less the lovely rose?
Because black night must shroud the day,
Shall the brave sun no more be gay?

Because chill Autumn frights the birds,
Shall we distrust that Spring will come?
Because sweet words are only words,
Shall love for evermore be dumb?
Because our bliss is fleeting bliss,
Shall we who love forbear to kiss?

Because those eyes of gentle mirth
Must sometimes cease my heart to thrill,
Because the sweetest voice on earth
Sooner or latter must be still,
Because its idol is unsure,
Shall my strong love the less endure?

Ah, no! let lovers breathe their sighs,
And roses bloom, and music sound,
And passion burn on lips and eyes,
And pleasure's merry world go round.
Let golden sunshine flood the sky,
And let me love, or let me die!

—*Galaxy.*

Friendship.

Sweet are the counsels of a friend,
To peace and happiness they tend;
Ev'n when he chides, his words are sound,
And *heal*, although they search the wound.
As fragrant ointments do impart
A sweet sensation to the heart,
So doth the friendly counsel prove
Of those who *counsel* us in *love*.

COMMUNICATIONS.

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER FOUR.

The foundations and basic principles of all knowledge, all philosophy, and all science, through all the ages and phases of humanity, have arisen and grown to their present proportions and dimensions through man's curiosity and desire for questioning everything within the radius or scope of his vision. But for this restlessness and anxiety to know the why and wherefore, the ins and outs, the lengths and breadths, the hights and depths of all the changeable and constantly changing forms of matter about him, he could never have penetrated so far into the hidden springs of Nature as to be able to discern the absolute necessity of cause and effect, as a broad governing and controlling law, applicable alike to the most remote planet and to the affairs of our globe. Philosophy is a quality or an attribute of man's nature, and belongs to him as a part of his existence, a portion of his manhood, which he cannot lay aside and ignore without stultifying himself and abusing his conscious self hood. Philosophy is not an idle whim, or a fanciful arrangement of the intellectual powers and capacities of the mind of man; nor yet an accident befalling the few scattered here and there over the earth; but a necessity founded in the grandeur of use, an exalted gift for human growth and world-wide progress in all that pertains to excellence and harmony in the human family. The best definition I have met with, is this: "*Philosophy is the explanation of the Phenomena of the Universe.*" Finding ourselves upon this ball of earth, so vast and infinite to us, and yet so small and trivial when compared with the mighty and innumerable worlds in the infinitude of the universe, we stand in awe and deepest wonder at what we behold, and reverently ask for explanation. Explanation becomes a necessity to our happiness, and a beneficence to our well-being. We must have explanations; and with these, in some crude form, we commence the system of Philosophy; it may be in the lowest grade of savagery, yet no less a necessary than in the highest state of enlightened moral culture. The red man of the forest, listening to the roaring and rattling peals of thunder, questions as to the cause; if told that it is the voice of an angry God speaking to men, his mind is satisfied until another explanation is offered him. And so, step by step, through curiosity and constant questioning, man learns the character of things about him, and reaches at last classified knowledge; and this is Philosophy. Within the past few years, one of the great fundamental laws of man's being has been discovered and applied to history. This is known as the *law of mental evolution*, put forth by the Philosopher Auguste Comte. It is thus stated: "Every branch of knowledge passes successively through three stages: first, the supernatural or fictitious; second, the metaphysical or abstract; third, the positive or scientific. The first is the necessary point of departure taken by human intelligence; the second is merely a stage of transition from the supernatural to the positive; and the third is the fixed and definite condition in which knowledge is alone capable of progressive development." "In the attempt made by man to explain the varied phenomena of the universe, history reveals to us three distinct and characteristic stages, the *theological*, the *metaphysical*, and the *positive*." "In the first, man explains phenomena by some fanciful conception suggested in the analogies of his own consciousness; in the second, he explains phenomena by some *a priori* conception of inherent or superadded entities suggested in the constancy observable in phenomena, which constancy leads him to suspect that they are not produced by any *intervention* on the part of an external Being, but are owing to the nature of the things themselves; in the third, he explains phenomena by adhering solely to these constancies of succession and co-existence ascertained inductively, and recognized as the *laws* of Nature." "Consequently, * * Nature is regarded as the theater whereon the arbitrary wills and momentary caprices of Superior Powers play their varying and variable parts." "In the *metaphysical* stage the notion of capricious divinities is replaced by that of *abstract* entities, whose modes of action are, however, invariable." "In the *positive* stage the invariableness of phenomena under similar conditions, is recognized as the sum total of human investigation; and, beyond the laws which regulate phenomena, it is considered idle to penetrate." "Although every branch of knowledge must pass through these three stages, in obedience to the law of evolution, nevertheless the process is not strictly chronological." "Some sciences are more rapid in their evolutions than others; some individuals pass through these evolutions more quickly than others; so also of nations." "The present intellectual anarchy results from that difference; some sciences being in the *positive*, some in the supernatural (or theological), some in the metaphysical stage; and this is further to be subdivided into individual differences; for in a science which, on the whole, may be fairly admitted as being positive, there will be found some cultivators still in the metaphysical stage." "Astronomy is now in so positive a condition, that we need nothing but the laws of dynamics and gravitation to explain all celestial phenomena; and this explanation we know to be correct, as far as anything can be known, because we can predict the return of a comet with the nicest accuracy, or can enable the mariner to discover his latitude, and find his way amidst the waste of waters." "This is positive science." "But so far is meteorology from such a condition, that prayers for dry or rainy weather are still offered up in churches; whereas, if once the *laws* of these phenomena were traced, there would be no more prayers for rain than for the sun to rise at midnight." In his *Positive Philosophy*, Comte admits only, to be classed as sciences: "Astronomy, Physics, Chemistry, Physiology, and Sociology." I have made use of this portion of Comte's writings for the purpose of showing (if these laws are of any value) that there is strong and conclusive testimony, outside of the Bible, to prove that it is entitled to no place higher in the scale of mentality than the supernatural or fictitious—it being a child of rudimental conditions, born of a parentage where no science had an existence, and no established truth a resting-place for any lengthened period of time, among men.

J. D. PIERSON.

THE NEED OF A NEW RELIGION.

NUMBER TWO.

It is well understood by those who look beneath the surface, and scan the undercurrents of religious and intellectual life, that, in religious development, we are now in a *transition period*. These transition periods occur alike in the physical, intellectual, political, and religious unfoldments. In the physical world, they mark the separation of the several planets from their parent suns, the satellites from their planets, and the point separating the close of one geological formation, or epoch, and the beginning of another. In politics, they mark the beginning and end of parties, nations, and particular systems of governments. Sir Charles Lyell has labored to show that these changes from one geological epoch to another were not produced by any extraordinary causes or great convulsions, but by the gradual operation of such causes as are in constant operation. However this may be, the separating lines are strongly marked.

There is a striking analogy between the physical progressions and formations, and those of the religious or spiritual. The Mosaic period may be defined as commencing with the escape of the Hebrews from Egyptian bondage; and, as applied to a people and a country, to have ended with the advent of the Christian era, and the destruction of Jerusalem by the Romans; though it remains to this day the religious system of a scattered people. The advent of Christ was the beginning of the Christian era; and the transition period may fairly be considered to extend over the first three centuries thereof.

Some six centuries after Christ, Mahomet made his appearance, marking the beginning of a religious era of no mean importance. Mahomedanism spread with great rapidity, and at length threatened to overrun western Europe, until Charles Martell met their war like hosts on the bloody plains of Poictiers and drove them back; and, after long and cruel wars, the Mahomedan Moriscos were driven from Spain. A celebrated historian sagely remarks, had the result of this battle been the reverse, perhaps the Mahomedan mosque would now be glittering in the place of Christian cathedrals in western Europe.

I now write under the settled conviction that a new religious epoch is initiated, based on reason, science, and the positive facts of man's existence, relations, and needs; and that, as this epoch shall be unfolded, enough of the spirit's future life, and of its happiness as the sequence of religious culture, will be exhibited, to indicate, perhaps demonstrate, the importance of a system of religious training and culture, which shall become as substantially and truly national as was ever any religion in any age or country. Many, who have been accustomed to external vision, will not perceive that we are in such a transition period. These changes are slow, compared with the life of man, and, not coming at first with outward signs of observation, are not readily perceived by external vision. Probably as great a proportion of the people now read correctly the signs of the times, as perceived the transitional character of the period during the initiation of Christianity. For three centuries, the fathers of the Church maintained an unequal struggle with polytheism. During this time, the Christians were a hated, despised, persecuted sect. The Proconsul Pliny had the candor to acknowledge the industry, honesty, and law-abiding character of the Christians; but this is more than many others were willing to allow. "For the most part," says the historian Tacitus, "this pernicious superstition (Christianity) was suppressed, but it broke out again; not only over Judea, whence it sprang, but in the city of Rome also, whither do run all the shameful and flagrant enormities." At length the Roman Emperor, Constantine, was converted to Christianity in the fourth century, when the Christians, being triumphant, turned and persecuted the polytheists and demolished their temples. If the transition from Judaism and polytheism to Christianity occupied over three centuries, it is scarcely reasonable to expect that the transition from Church Theology to Progressive Harmonialism will occupy less than one century, notwithstanding the more general diffusion of education, the great facilities of travel, the general advancement of science, and the power of the printing press.

All who study transition periods, in religious or intellectual development, will find unequivocal characteristics strongly marked. In such times it will be seen that the best minds, the deepest thinkers, have lost confidence in the basic philosophy of the departing epoch. There is a general quickening of intellect, and positions, long considered settled, are boldly questioned. Some frankly avow their sentiments, and even their thoughts; but many, trammeled by their professions or social relations, studiously conceal both. When Paul visited Athens he found an audience who did nothing else but hear or propound some new thing. The decaying systems of polytheism and Grecian philosophy proved a fertile soil for Christianity, when zealously uttered with undoubting confidence.

The world is still young and man in his early youth, as is indicated by the rapid progress of humanity in scientific knowledge and general intellectual development. The system of religion heretofore in vogue, like the temporary teeth of childhood, incapable of that expansion requisite to adapt it to the uses of maturity, must, from its roots upwards, like the temporary teeth, be absorbed away, and simultaneously substituted by a permanent growth, adapted to the uses of mature manhood. There is a beautiful analogy throughout Nature's processes, great and small, palpable and impalpable, physical and spiritual.

The original and inquisitive character of the American people will not permanently abide religion received at second-hand. Our religion, like our government, must be indigenous to the soil; adapted to the peculiar character of our people, the genius of our institutions, and capable of future growth and expansion, like other sciences. It must aim to develop, individualize, and render self-poised and independent each individual soul. In doing this, without trenching on the inalienable right of free thought, investigation, and belief, it must put in play a vigorous system for the moral and religious culture of children, and the rest of mankind, who are children of a larger growth. It must be the peculiar duty and pleasure of the ministers of religion, to enlarge the boundaries of religious science. The Church, instead of frowning at all inquiries concerning our spiritual nature and future life, should approve of such interrogations, made in a proper spirit, though the result should vary from the dictum of an antique book. Here lies the weakness of old theology; it assumes an infallible standard not based on science; the continued progress of which is continually undermining its foundation, putting the clergy to disingenuous shifts to prevent the superstructure from tumbling about their ears.

JOHN ALLYN.

WADSWORTH vs. THE WOMAN OF ENDOR.

EDITORS BANNER:—Please find a two-dollar greenback inclosed, to be invested in the last number of your paper; and please mail as far as the money will go, to the clergy of the State, not omitting Brother Wadsworth. I think the lesson you give him in Scripture is good; and I only wonder, that, seeing he is such a strong Bible-worshiper, he could find *any* fault with *any* Bible character. Indeed, I am quite astonished at this onslaught on the poor Endor lady, and cannot understand why he is so "down" upon her. I once heard the Rev. gentleman, preaching to the Young Men's Christian Association, say that every word and syllable of the Bible was written by God! In such case, was it an omission of the Deity, that the poor woman was not more emphatically condemned? Among other statements, the Rev. gentleman said that "the Bible was the Young Man's Manual"; that it was useful for earth as well as heaven, or it would not be the Lord's book; that a young man might *learn any trade* by studying it; that he might learn to be a carpenter by studying the description of Solomon's temple; "the Young Man's Manual," etc., etc., *ad nauseam*.

ZANONI.

WOMANHOOD SUFFRAGE.—As for woman's being intelligent enough to vote, we think the answer to that impertinent suggestion would be that if she is capable of accumulating and managing property so as to pay taxes on it, she is capable of casting the ballot. In judging of fitness for public office, she is any day the equal of man, if not his superior. Of the two sexes, the female is by far the first in point of perception. How many male voters are induced to give their votes for one party and another by the offer of liquor. Women would not be likely to be influenced in that way. As for bribing them in any way, the thing would not be attempted. Instead of being themselves degraded by contact with the coarser part of creation who are permitted to throng the polls, their presence would notably elevate the character of the whole proceedings. If our purest men could to-day control the management of town and ward elections, what a marvelous change would come over the conduct of all who participate in the business! And if women may come up and freely give their ballots, the influence will be more elevating and improving still.—*Banner of Light.*

HEATHEN ATTACHMENT.—We are very much inclined to boast of the superiority which arises from civilization, and yet, in the exercise of the finer passions, we are not unfrequently excelled by the heathen. A Chinese hung himself upon a tree in one of the Southern counties, simply because his master, an American, had died. Who can forbear admiring such an instance of fidelity, even in an infidel? What Christian, upon the death of his employer, would express his attachment in so dreadful a manner?—*Sunday Mercury.*

A HUNDRED MORE persons at Machiasport, Me., are preparing to follow Elder Adams to the promised land, and join the pilgrims at Jaffa, despite the protests of friends and the warnings of repentant brethren.

ITEMS.

REV. MR. PETTY, of Iowa, eloped with another man's wife, leaving Mrs. Petty and six petty Pettys.

AT A CHURCH in the interior of New Jersey, two weeks since, *hot water* was used in infant baptism!

HELEN CIECHT, of Milwaukee, beat his wife to death in a religious controversy. He proved his doctrine orthodox by apostolic blows and knocks.

A CHURCH NOTICE.—Gentlemen attending church in Columbus, Ohio, are invited, by printed notice, to leave their tobacco at the door. Sensible church.

AT least two hundred thousand freedmen—one-fifth of what is reckoned as the school portion of the colored population—have learned to read within the last two years.

A BOOK was recently announced in London, with this singular title: "The Spirit Disembodied. When we die we do not fall asleep; we only change our place."

THE Lamoille (Vt.) *Newsdealer* says Rev. Mr. Fowler, of Irasburgh, has been compelled to leave town hastily on account of an outrage committed by him upon his niece, a girl under thirteen years of age.

ON comparing notes a few Sundays ago, after the evening service, the members of a Presbyterian and a Methodist congregation in a Western city, two blocks apart, were considerably surprised to find that their pastors had preached the same sermon.

SINCE Cousin's celebrated work, "The Life of Jesus Christ," we have had "Ecce Homo," "Ecce Deus," and now we are to have, by an American author, (Theophilus Parsons,) "Deus Homo," in which will be presented the Swedenborgian view of the Savior.

A MAN IN BOSTON, having "experienced" the sort of "religion" most in vogue there, smashed his marble copy of the Venus de Medicis, and burned his pictures and his large but secular library, like a fine old Puritan gentleman, one of the real old kind.

AN excellent young lady of culture, refinement, and intelligence, was refused permission to unite with the Walnut street Baptist Church in Louisville, Ky., recently, in accordance with the advice of the pastor, solely because she had been a teacher in a freedman's school.

DEATH OF A SCOTTISH VETERAN.—The *Caledonian Mercury*, which claimed to be the oldest newspaper in the Kingdom of Great Britain, and which for some months past was issued in the form of an evening half-penny paper, ceased to be published a few weeks since, after an existence—since 1662—of more than two centuries.

SALE OF THE PIERPONT ESTATE.—The late Rev. John Pierpont's residence and grounds, in West Medford, were sold at auction on Monday, May 6th, for $9,000 cash. The library and furniture brought large prices. A portion of the library was given, by request of the late Mr. Pierpont, to Harvard University. There was a large company present of the friends of this distinguished gentleman, from Boston and vicinity.

GIVING JOY TO A CHILD.—Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him some kindness in the dulcet days of his childhood? The writer of this recollects himself at this moment, as a bare-footed lad, standing at the wooden fence of a poor little garden in his native village, while with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to stick into his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—he gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home. And now here, at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but now it blooms afresh.—*Douglas Jerrold.*

GOOD FOR EVIL.—In a school recently, a teacher took occasion to relate an anecdote of a little girl who tried to "overcome evil with good," by giving a New Testament to a boy who had ill-treated her. The story was appreciated, for, a few minutes afterwards, one boy struck another, and, asked the reason, said he was "trying to get a Testament." This was a practical bearing altogether unexpected.

WHAT is a woman worth? Double you, o m-a-n!

HOW to make a pair of pants last. Make the coat and vest first.

A WELL KNOWN clergyman of Hamilton, N. Y., was recently fined $15 for striking his wife.

MEN are often deserted in adversity. When the sun sets, our very shadows refuse to follow us.

PROSPERITY is no just scale; adversity is the only balance to weigh friends.—*Plutarch.*

A SHAWL was recently sold in New York for $3,000. In the same city women make shirts for a shilling apiece.

A WIT once asked a peasant what part he performed in the great drama of life. "I mind my own business," was the reply.

WHY cannot a deaf man be legally convicted? Because it is not lawful to condemn a man without a hearing.

A MURDEROUS INSURANCE COMPANY.—A New York Life Insurance Company heads its announcements with—"Best lives taken at lowest rates."

AN exquisite divine put the finishing touch to a marriage ceremony, when he concluded by saying, "I now pronounce you husband and lady."

A COUNTRY paper in Ohio prints this marriage notice: Married, at Mrs. Williams' in this town, Mr. William Williams, of Williamsport, to his cousin, Miss Laura Williams. For particulars see *small Bills.*

The Banner of Progress.

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Willfully Ignorant.

In the *Christian Advocate* of last week an article is republished from some source, which exhibits the willful ignorance of what Spiritualism is, on the part of the sectarian world, in a remarkable manner. We quote a portion of it:

"The Spiritualist of the present would have us believe, and does, perhaps, himself believe, that what he has embraced is new—that it is an indication of the world's progress—a step in advance. But there are few delusions of the present that are not a reproduction of something in the past—sometimes but a poor and feeble imitation of it. The more we know of the deceptions which have been practiced and gained currency in ages long ago, the less liable shall we be to be brought under the power of modern deception. The resurrection of an old delusion that has lived its day, died and been buried, may dupe one who is ignorant of its previous history, but can hardly deceive him who has read its biography. In reading that learned and able work, 'The Conversion of the Roman Empire, by Charles Merivale,' we came upon the following picture of the deceptions by which men were duped in the third century:

"'We are acquainted with some, at least, of the expedients employed to represent the apparition of gods, and demons, and the spirits of the departed to the half-delirious votary. He was bid to look into a basin filled with water, the bottom of which had been covertly replaced with glass, with an opening in the floor beneath. The form for which he inquired was revealed to him from below; or the figure was traced invisibly on the wall, and lightly touched with a combustible composition; a torch was applied, and the god, or demon, or spirit was suddenly displayed in fire. The ancients, it seems, could employ many of our secret agents of deceit; sympathetic ink was not unknown to their adepts and impostors. Their conjurors and jugglers were to the full as skillful as ours; and their arts were turned to account for objects far more serious than the mere buffoonery of the streets. It is well, even for our use and instruction, that those tricks were exposed at the time, and the record of them perpetuated. The phenomena of modern Spiritualism, whatever their actual origin, are, I believe, an exact reproduction of the presumed wonders of the third century; of an age not unlike our own in credulity and incredulity, in nervous irritability, in impatience of the grave teachings of experience.'"

It will no longer answer the purpose of the religionists to class the manifestations of modern Spiritualism with ancient jugglery and deception. There are too many public mediums challenging investigation in broad daylight, and with no other appliances than a sheet of writing paper and a pencil, to allow even a suspicion of deceit. Not one of the agencies enumerated in the above quotation are necessary to a proper investigation of the phenomena of spirit manifestations. The simplicity of the means used has in fact formed a subject for the ridicule of skeptics heretofore. Where, in all ancient history, or in the history of magic, can be found any account of a lady taking up a pencil, and, for a person whom she has never before seen or heard of, writing down the names of his nearest and dearest deceased relatives, their ages, occupations, places and times of birth, names of survivors still living upon earth, describing their characteristics, habits, and appearance, and even announcing their religious faith while in the flesh? What resemblance has such a manifestation to the "tricks" said to have been performed in the third century? And when the facts are written in a language with which the medium is unacquainted, but which is perfectly understood by her visitor, the resemblance to any "trickery," ancient or modern, is still less striking. There is no excuse for the willful ignorance exhibited by Charles Merivale, or any one else, of the facts of Spiritualism, because the opportunity for investigation has been equally good for the past eighteen years, in all parts of the civilized world. The most enlightened minds of Europe and America have not hesitated to grapple with the realities of this great philosophy, and to acknowledge their conversion to the faith which is the natural corollary of the establishment of the facts. Yet the bigoted religionists continue to publish such twaddle about gods and demons and apparitions as the above extract contains.

When we speak of Spiritualism as being modern, we do not mean that it is new; we believe that all history, religious and political, is full of its manifestations and phenomena. The Bible contains more of them than any other book; and for this reason we oftener quote from it against our opponents than from any other authority. Modern Spiritualism is only modern in its modes of manifestation; and these are graduated to the needs and capacities of the modern intellect and understanding. We could give many illustrations of the differences in the modes of spirit communication and manifestation in ancient and latter times; but the limits of this article will permit of only one or two.

When the "angel of the Lord" appeared to Moses in the "burning bush," which, though burning, was still unconsumed, Moses not only mistook the angel for God himself, but imagined the electric sphere of the spirit to be fire; and this accounts for his belief that the bush ought to have been consumed, and his wonder that it was not. Now-a-days, when a clairvoyant sees a spirit, the electric light is described as the sphere of the spirit, which it really is. Sometimes this sphere will be seen surrounding only the head, and at others encompassing the whole body like a living flame; still no modern medium makes either of the mistakes that Moses did, because the understanding is more developed in our day than in that of Moses. The same comparison may be instituted between the liberation of Paul and Silas from jail by the "angel of the Lord," and the unfastening and opening of doors, and the ringing of bells, in our houses, by invisible hands; the taking of pictures and documents from trunks without apparently opening or unlocking them; and the moving of tables and other furnitnre. All these modern manifestations are constantly occurring in all parts of the civilized world, and are as open to the investigation and scrutiny of these willfully ignorant religionists as to others. But no such fair and candid method of arriving at the truth is pursued by them. They prefer to stand in their own light and cast their shadows upon us, and then say we are in darkness; whereas, it is their own position from choice that makes them ignorant of the existence of any other light but their own. We maintain without fear of successful contradiction, that whoever examines freely and fairly all the evidences existing of the reality of spirit communion, as exhibited in the modern spirit manifestations, must inevitably become a Spiritualist, and abandon the errors of theology. Those who will not do this are willfully ignorant. M.

The Law of Divorces.

The *Congregationalist*, a Massachusetts periodical, is in favor of some modification of the law of divorces, so as to bring it within the New Testament rule attributed to Jesus—that no divorce shall be granted except for adultery. It thinks the facility of divorce for other causes will undermine society. We believe there is a better remedy for the frequency of divorces than restricting the law within New Testament limits; and that is, the promotion of more rational and harmonious marriages, founded less upon selfishness than those which now take place. So long as parents sell their daughters to the highest bidder, or the daughters dispose of themselves in this manner, there will be, sooner or later, a violent sundering of the bonds of matrimony. Marriages not founded on esteem, on the part of both parties to the contract, will and ought to be of short duration. The quicker and easier the method of breaking the tie in such cases the better; and, if possible, it should be done before children intervene to cause the loosening of one party from the obligation to add a burden to the other. Next to refraining from contracting selfish and inharmonious marriages, the facility of divorce from such should be promoted by all means. The efforts of the *Congregationalist* and others to abolish or modify the law of divorces will be of no avail. The marriage customs of society are the source of all the troubles of matrimony, and these are what should receive the attention of reformers first of all. The laws giving to married women the control of their separate property, and other wholesome reforms, have been steps taken in the right direction. Others, just as radical, are still needed, and will in time be adopted. But no stringency can now be applied in the matter of divorces with any benefit to society. The laws in this regard have grown to their present number and importance from the necessities of society itself, and are a protection to the defenceless as well as a penalty to the offending party. A great deal can be said in support of our position which we have not now sufficient space for. We shall resume the subject in a future number. M.

THE MOSAIC' ACCOUNT OF CREATION receives a blow in the house of its friends from the hand of the Rev. Dr. Whedon, editor of the *Methodist Quarterly*, in the last number of which he asserts that "the Mosaic cosmogony is unhistorical, rhythmical, and symbolical." This is conceding more than skeptics claim in relation to it. We do not believe it is either rhythmical or symbolical, but simply an attempt on the part of Moses to write the history of creation, without any data from which to obtain minute particulars. It is a generalization of observed results, and an effort to refer them to specific and remote causes in the dim, uncertain past, upon which we at this day have much more light from science than he had. M.

MRS. LAURA DEFORCE GORDON writes, from Denver, Colorado Territory, under date of the 30th of May, that she would be ready to start for California in two or three weeks from that date, provided the Indian troubles subsided, so that she could cross the plains in safety. She would remain about a week in Great Salt Lake City, and arrive in Grass Valley about the middle of July. She cannot be expected in San Francisco, therefore, before the first of August. The Spiritualists of San Francisco will give her a warm welcome when she does arrive, and the general public, we are sure, will be greatly interested to hear her. M.

CAPITAL PUNISHMENT AND METHODIST PREACHERS.—The Pittsburg *Advocate* having declared itself opposed to the death penalty, the *California Christian Advocate* takes occasion to say: "We were not prepared to see" such a declaration "from the pen of a Methodist preacher." Why not? Preachers of that faith have as good a right to be progressive and reformatory as those of any other; and we are glad there is at last one bold enough to announce his opinions in spite of the prevalent bigotry of his Church on this humanitarian question. M.

THE NEW JERSEY SPIRITUALISTS held a Convention June 12th, at Blue Anchor, Camden County, where a domain has been secured, and where a Society of Spiritualists will locate immediately. The garden spots of New Jersey seem to be peculiarly attractive to Spiritualists. Vineland, in the same State, is already full of them, and so is Hammonton. M.

THE *Banner of Light* is hereby informed that there is more than one Spiritualist lecturer in California, and that we have quite a large number of well-developed test mediums among us. We never see mention made in that paper, editorially, of more than one. M.

MRS. FOYE'S SEANCES at Mechanics' Institute Hall will be resumed immediately, the lady having fully recovered from her recent severe illness. The first will take place on Monday evening next, commencing at 8 o'clock.

MORE SPEAKERS FOR CALIFORNIA.—A number of speakers and mediums in the Eastern States have in contemplation a visit to California. Among them is Charles A. Hayden, sometimes called the "Boy Preacher." M.

THE CHURCH BORROWING FROM THE THEATER.—Madame Parepa, the opera singer, has been engaged, at a salary of $3,000 a year, to do the singing part of the worship at Dr. Tyng's church, in New York.

Assurance.

Seldom have we seen so much of this quality in the possession of one person as we find in the individual who presumes to doubt our citations through the columns of the free—very free—theatrical organ of this city. He *assures* his readers that there is not a word of truth in our assertions, and that our citations were not written by their authors! Returning the compliment to our impudent critic, we would say, that we are not so ignorant of the history of modern Spiritualism and of its long list of intelligent and intellectual disciples, as to attribute a belief in it to distinguished persons, only to have the poor privilege of retracting our assertions because some supercilious, ignorant penny-a-liner chooses to doubt them. And we here reiterate what we have said in regard to our doctrines being accepted by such distinguished minds as the poets—Longfellow, Whittier, and Holmes; by President Lincoln; by Chief Justice Chase; by Victor Hugo; by Baron Von Humboldt; and by so many others that their names would make a list too long to be given here. The proofs we have at hand, and can give to any respectable seeker for the truth who may ask for them.

The same meddlesome but poorly informed writer for the sheet aforesaid, says that Dr. Watts never wrote the lines in reference to infant damnation that we published a short time ago. Any one who will take the trouble to obtain a copy of Emma Hardinge's "Six Lectures before the First Spiritualist Society of Chicago," will there find the lines quoted, with the name of Dr. Watts attached. They were taken from an old edition of his Hymns, probably published about the time of Cotton Mather and the Salem witches, or perhaps so late as the time of Jonathan Edwards—who also believed in the damnation of infants; but in all later collections of Watts' Hymns, these shocking lines have been omitted. Parties now residing here saw and heard Mrs. Hardinge read them from the book containing the hymn from which the lines are extracted. Mrs. Hardinge's authority is good enough for us.

As we before promised, as soon as we can get hold of a copy of "Edwards on Original Sin," we will give the passages we have referred to, which we are confident exist in that work, together with much more of the same purport, and of a character as much worse as can be imagined. We shall do this more for our own satisfaction and that of our readers, than because of the impertinent demands of the literary quacks who claim to "know it all." We have said that, if "the devil be not so black as he is painted," hell may not be so bad as it has been represented; and, in order that our readers may see how it has been represented, as well as be informed as to who are destined to a permanent residence there, if the dogmas of Jonathan Edwards and Dr. Watts are true, we shall give further and far worse passages from their writings.

And furthermore, as to claiming distinguished persons as Spiritualists: we shall give in our next issue an admirable letter of Judge Edmonds to the London *Spiritual Magazine*, in which he gives authentic statistics of the number of Spiritualists in the United States, and also refers to many distinguished personages as thoroughgoing believers in the philosophy. M.

HENRY WARD BEECHER'S NOVEL.—This work is called "Norwood," and is a series of sketches respecting New England village life and character. It is being published in chapters in the New York *Ledger*. One of the New York literary weeklies says of it:

"It was pitiful to see Samson, with his eyes put out, grinding for his enemies. It is not pleasant to see Mr. Beecher trying his strength on a feeble work for which he has no fitness."

Mr. Beecher is to receive ten thousand dollars for his novel when completed. That is a large sum, and the large-hearted Beecher can do a great deal of good with it. We think that, if he can write a readable novel, and obtain such a price for it, he is perfectly right in doing so. Better preaching is sometimes met with in novels than is generally heard from the pulpit. M.

INCONGRUITIES.—Some persons, who presume to speak for Spiritualism, have a great deal to say about the "incongruities" of the philosophy. May not the incongruities exist rather in the observer than in the subject? Are there any more incongruities observable in Spiritualism and among Spiritualists than subsist in human nature the world over? We have generally found a great deal of human nature in man, and in woman too! M.

BRAVE MEN.—The editors and publishers of the *Dramatic Chronicle*, who attack a man with personalities and low language while he is a thousand miles away—we mean our associate, Mr. Todd, who is now lecturing in Oregon. The people who conduct that paper, however, have neither character nor responsibility; he will not, therefore, receive much damage at their hands. M.

WAR AMONG THE SECTS.—The visit of Rev. C. A. Buckbee to this coast, in behalf of the American Bible Union and a "revised" Bible, has roused up the old spirit of controversy among the sects. The Methodists lead off against him and his mission in their organs, in a terrible manner, accusing him of falsehood, misrepresentation, and we know not what beside. "Free your minds, brethren!" M.

SOME OF THE DISCIPLES OF JESUS OF NAZARETH.—Three Hartford ministers pay a tax on $174,709—the Rev. Geo. H. Clark (Episcopal), $97,975; the Rev. Jona. Brace, $49,375; and the Rev. Dr. Horace Bushnell, $27,359.

CHARLES COLCHESTER, the spiritual medium, well known throughout the Eastern cities, died at Keokuk, Iowa, May 4th, of congestion of the lungs.

PICNICS are all in vogue now in the Eastern States. The Spiritualists had one at Niagara Falls on the 20th of the present month. It was a strawberry festival.

MRS. EMMA HARDINGE is speaking in Worcester, Mass.

THE WISCONSIN SPIRITUALISTS held a three days' meeting at Beloit on the 14th of June.

The "Rochester Rappings."

The Rochester *Express*, referring to the return of Margaretta Fox to that city, and the resumption of her peculiar mediumship, remarks as follows concerning the progress of spirit manifestations:

"Since the introduction of the 'rappings,' a great variety of physical manifestations, believed by some to be effected by the direct agency of disembodied spirits, but by a great majority of the people regarded as a delusion or imposture, have obtained in various parts of the country. No scrutiny possible to those before whom these demonstrations were made served to detect any concealed apparatus or personal peculiarity by which they might be caused. Practical investigation was entirely at fault, and the whole matter was dismissed to the vast and shadowy realm of conjecture and imagination. The learned and philosophical were quite as much at fault in their efforts to explore this mystery as the unlettered and simple. The 'mediums' who were supposed to be selected by the 'spirits' to communicate with their friends and relatives still in the flesh, were always willing to exhibit their singular powers in the presence of the most acute and wise of thinkers, and although some of the most expert scientists patiently investigated the matter, so far as any examination of it could be properly called an investigation, they could not arrive at any conclusion satisfactory to themselves, or give a conjecture that satisfied the public, as to what these rappings and other movements were, from what sources they emanated, or by what power impelled."

It is worthy of remark here—and the Rochester *Express* makes the same observation—that the intelligences communicating invariably and positively assert that they are the spirits of departed human beings, the friends and relatives of people still living upon earth. And this positive affirmation, fortified by the wonderful exhibitions of spirit power which always accompany it, is worth all the denials of the whole scientific world, especially when these have not even conjecture to justify them. When Oxford and Harvard have been challenged for eighteen years to find any other solution of the question as to the origin of these manifestations, and no reply has yet been elicited from either, surely the humble and intelligent common people, though they may not be "thoroughly educated," in a scholastic sense, may well be pardoned for receiving readily and hearing gladly the new gospel from the spirit world. Faraday may understand the laws and operations of chemical affinity, and the qualities and quantities of material things; but what Faraday shall arise who will be able to explain the nature and affinities of the immortal spirit of man, freed from the material form, and operating in a spiritual sphere? Who can gauge its capabilities and powers in its new relations, when it is no longer governed by the laws of chemical affinity, nor subject to the limitations of matter? "Who knoweth the spirit of man that goeth upward?"

The wise men of the earth will continue to be baffled in their efforts to give a reason for the occurrence of spirit manifestations in all phases, so long as they ignore the simple evidences already available in proof of spirit existence and spirit power. M.

A Spiritualistic Tea-Party.

The following is the Programme of the "Opening Meeting of the Glasgow Association of Spiritualists," referred to in this paper a week or two since:

BUCHANAN'S TEMPERANCE HOTEL.
CARLTON PLACE.
Fridag Evening, 23d February, 1866.

Tea on the Table at a quarter past seven precisely.

Mr. A. Glendinning in the Chair.

PROGRAMME.

Blessing. Tea.
Thanksgiving Hymn.
Chairman's Address.
Hymn.
Ancient and Modern Spiritualism—Mr. J. Nicholson.
Conversation.
Hymn.
Interval.
Relation of Spiritualism to the Age—Mr. J. Brown.
Conversation.
Hymn.
Mediumship—Mr. Jas. McInnes.
Conversation.
Hymn.
Chairman's Concluding Remarks.
Hymn.

BLIND TOM.—"Blackbird of Song" is the term applied by the London *Era* to Blind Tom, who is again performing at St. James Hall. His powers of musical imitation are pronounced superhuman.

Blind Tom is a medium for spirit musicians, who perform all the wonders of piano-playing, by his hands, that the press call "superhuman." Why do they not call them "miraculous"? for "superhuman" means no less than that. M.

SUNDAY LAW.—The Worcester (Mass.) Police Court recently assessed Richard Bullock two dollars and costs, for planting his garden on a Sunday, and sundry other parties eight dollars each and costs, for devoting the day to card-playing in a woodhouse.

We wonder what the Worcester Police Court would have done with Jesus of Nazareth, found plucking ears of corn in a cornfield on the real Sabbath of Moses and the prophets! M.

REV. E. C. TOWNE, a prominent Unitarian clergyman, tenders his compliments to the Universalists in the April *Radical* thus:

"The leading Universalists to-day will, if they can, put any man out of their ministry who does not receive 'Christ Jesus and his Evangel' after the spirit and fashion of accredited Christianity. Dispensing with a big *hell* hereafter, they keep a *little hell* for heretics here."

SAMUEL DUNN is the only Revolutionary pensioner now living, and a joker thinks it curious that "done" should close the list.

Our JO KERR says it is still more remarkable that Dunn was obliged to "dun" the red-tape authorities at Washington many years, before his claim to a pension was allowed.

IT is reported that Queen Victoria has determined to exercise her prerogative of clemency in future, and that no capital execution shall ever again occur in England.—*Exchange.*

Queen Vic. is a Spiritualist—one of a class who are all opposed to capital punishment.

LLORENTE, who had free access to the archives of the Spanish Inquisitors, tells us that by that tribunal more than 31,000 were burnt, and more than 290,000 condemned to punishment less severe than death.

A WIDOW, when her pastor said to her, "God has not deserted you in your old age," replied, "No, Sir, I have a good appetite still."

A SOUTHERN paper winds up a long editorial on "Should Baptists Dance," with the advice for them to pitch in, unless they have rheumatic legs.

THERE are a million people in London who never go to church.

A Wail from the Pilgrims.

A church member having written a letter to a skeptical friend, complaining of the lukewarmness of the churches and the poverty of their exercises on Sunday, as well as the prevalence and spread of infidelity everywhere in community, the *Boston Investigator* thus replies and comments upon the complaint:

"The times can be improved, no doubt; but we are not able to see any proof that they are growing worse, merely because the 'churches' are losing ground and Infidelity is gaining; and we are very far from 'coming to grief' on account of the decline of that sort of Gospel which the Pilgrims preached and defended. We are suspicious that our friend is not well posted in that Gospel, or it may be that he has forgotten some of its beauties, and so we will comment upon it a little, that he may be able the better to discover and realize the nature of the great blessing that he has lost.

"The spirit of religious fanaticism in those days caused the death of many people for the imaginary crime of witchcraft, and which was finally arrested, not by the merciful or enlightening influence of religion, but because the rich as well as the poor began to be accused of practices similar to her's of Endor. But there was also another foul stain in the history of those days of 'Gospel purity': we allude to the inveterate persecution even unto the death, by those very men who had fled from England in search of mental liberty, of the amiable, inoffensive Quakers. In the year 1661 it was, that a law passed the Colonial Court of Massachusetts, to 'prevent the intrusions of Quakers,' and to 'restrain their absurd and blasphemous doctrines.' Their preachers were declared, in the very words of the statute, to be 'rogues and vagabonds'; if found without the particular jurisdiction wherein their dwelling was situated, they were adjudged to be 'stripped naked from the middle upwards, tied to a cart's tail, and whipped through the town'; for the second offense they were to be 'committed unto the house of correction and to be branded with the letter R on the left shoulder'; and, if they persisted in their 'heretical' mission, they were to be put to death! A law had been previously passed, in the year 1658, making vagrant Quakerism punishable as a capital crime. Both statutes remained in force until repealed, not by the good sense or religious charity of the New Englanders, but by an order from the English King, dated Sept. 9, 1661, putting a stop to all capital or corporeal punishment of his subjects called Quakers. It came too late, however, to save the lives of Marmaduke Stevenson, William Robinson, and Mary Dyer, who had received their sentence to be hung, two years before, from Judge Endicott."

Preaching in Theaters.

PROGRESS.—The Rev. Drs. Bellows and Collier have recently been *preaching* in the Boston theaters. What is more, they *drew*. Evidently the world is moving on.

The above is from an interested party, and therefore cannot be taken for liberality. Theatrical papers will of course speak well of the theater. But here follows what an intelligent and really liberal sheet says of theatrical preaching:

SPASMODIC.—Preaching in the theater is a modern invention of the clergy, who leave no measure untried by which to build up their falling fortunes. Hitherto, however, this kind of preaching has been followed generally by the Orthodox; but in this city at present the conservative wing of the Unitarian priesthood are trying their hand at it, and holding forth Sunday evenings in the Boston Theater. Rev. Mr. Hepworth is the "star" just now, but he will never set the house on fire, even if he did try to preach down "The Radical," (which preaching, by the way, was clearly "overruled for good," as it increased the patronage of that able Magazine.) After Mr. Hepworth, Dr. Lothrop will appear on the "boards." He is another conservative, and preached a sermon in justification of Abner Kneeland's imprisonment for "blasphemy." He also, in accordance with his bigoted proclivities, lectured a few years ago against Thomas Paine.

This spasmodic effort, on the part of conservative Unitarians, was probably got up as an offset to the series of Liberal Lectures which the Radicals are holding on Sunday evenings at Fraternity Hall. But it will not effect anything permanent, for the old school Unitarianism is dying out rapidly, and unless it accepts the progressive or improved views of Theodore Parker, its days are numbered. The kind of religion that satisfied people fifty years ago does not satisfy them at the present day. The world has gone ahead, and pushed religion along with it, so that the prospect now is, that religion will be so far regenerated, eventually, as to become useful, or, failing in this, sink into merited oblivion. —*Boston Investigator.*

RATHER FINE.—The Rev. Mr. Rich, Superintendent of Schools for Alameda county, has a printed catechism of ten questions, which he submits to persons applying for certificates to teach in the public schools of that county. The following questions are included in the list:

1. What is your standard of morality?
2. Do you ride or drive on the Sabbath day?
3. Do you play games of cards or billiards?
4. Do you make use of profane language?
5. Do you drink any intoxicating liquor as a beverage?
6. Do you drink anything at a bar?
7. Do you attend public balls?
8. Do you attend divine service on the Sabbath day?

N. B. No. of credits, 100; time, 30 minutes.

We venture to suggest that the catechism is incomplete, if addressed to a gentleman, without the addition of the following: "Are you married, and, if so, do you ever kiss your wife on Sunday?" Seriously, while we hold that only those of correct habits and good principles should be intrusted with the education of the young, such a category of questions as the above is not only contrary to the spirit and purpose of our public school system, but is an insult to any sensible teacher.—*San Jose Mercury.*

The above Rich catechism might be still further enriched by the addition of the question, "Do you ever *smile?*" or do the fifth and sixth interrogatories above already make the latter inquiry? M.

DIVERSITY OF OPINION.—I willingly concede to every man what I claim for myself—the freest range of thought and expression; and am perfectly indifferent whether the sentiments of others on speculative subjects coincide with or differ from my own. Instead of wishing or expecting that uniformity of opinion should be established, I am convinced that it is neither practicable nor desirable; that varieties of thought are as numerous, and as strongly marked, and as irreducible to one standard, as those of bodily form; and that to quarrel with one who thinks differently from ourselves, would be no less unreasonable than to be angry with him for having features unlike our own.

We cannot call to mind the name of the author of the above just sentiments, but we honor them as much as we should if we had found them with his name attached. M.

THE LECTURE.—MRS. C. M. Stowe lectured on "Spiritualism" last Thursday evening, at Hamilton Hall, to a good audience, and will lecture again this (Saturday) evening, on the same subject and at the same place. Her first lecture was well patronized—a *free* lecture always draws well in Grass Valley—and we have no doubt that she will have a large audience this evening. Mrs. Stowe is a good lecturer, advancing no strikingly new theories or doctrines, that is, new for the Spiritualist's form of religious belief, but stating her propositions forcibly and clearly, and running less to senseless similes and feeble abuse than most lecturers of her sex. She is reputed to be a trance lecturer, and if so, the real lecturer—Mrs. S. being but the medium—is, of course, or ought to be, the subject of criticism.—*Grass Valley Union.*

SPEAKING of prayers reminds us of one we once heard at a Methodist revival in a neighboring city. The speaker, becoming animated, burst forth with "Lord, manifest thyself to us to-night; come right down through the roof, and I will pay for the shingles!" The effect can be imagined.—*Exchange.*

A RELIGIOUS PAPER says that "a Christocracy is coming."

PHENOMENAL FACTS.

Dial Communications.

The use of the dial for spirit manifestations has not been so general as its convenience and time-saving property would seem to warrent. Whether it has proved more difficult for the spirits to communicate by this means or not, is uncertain; but many remarkable communications and tests have been received in this way, some of which we will hereafter recount.

The dial has a circular face about ten or twelve inches in diameter. On its face, near the rim or circumference, like figures on the face of a clock, are the letters of the alphabet. It is penetrated through the center by a steel rod or pin, to which the index, or "hand," is firmly attached. A stout string is then fastened to the steel rod on the back of the plate. The other end of the string is fastened to some stationary object in the room, and the table on which the dial is fastened is so placed that the string is taut. This being arranged, the slightest movement of the dial table will cause the index to move round the dial, pointing to its circumference, and resting upon whatever letter in the alphabet the spirit may desire to indicate. At this dial table the medium sits, his or her hands laid lightly upon the surface. The position is such that the idea of the motive power being the medium is simply absurd. But the table tips, and tips rapidly. The index flies round, just indicating a letter, passing to the letter next desired, and spelling out words as fast as the medium can conveniently call out the letters.

In this way the communication is quickly complete, and, being written down as fast as it is spelled out upon the dial, can be then read to the company. If it is only a single and simple sentence, it need not be written down at all, the memory being sufficient to retain the words as they are spelled. The most remarkable instance of the use of the dial for communication was witnessed by us in the year 1859, in this city, in the family of Mons. Girard, a French gentleman. A portion of the family, we believe, still reside here. A circle of eight or ten persons was formed around the table, each sitting with folded arms, and no one being in contact with the table in any manner. The dial being affixed, and the weight attached, so that the slightest motion would cause the index to move around to the letters of the alphabet desired by the spirits, the table was tipped so as to keep up for some time a running dialogue with the members of the circle and others in the room; the spirits spelling out sentences in French and English with equal facility, and conveying information and amusement at the same time. This family had been in communication with their spirit friends in this way for two years. On this occasion, many skeptics were present, among whom was Dr. Tewksbury, of this city, who could not be satisfied of the reality of what was taking place before his eyes. His curiosity was so much excited, and his doubts were so great, that he seized a candle, and prowled around with it under the table, to satisfy himself that some of the young ladies, members of the family, were not raising the table with their feet! This incident caused considerable hilarity at his expense. He made some assertion in regard to the method of producing the motion of the table, which was immediately contradicted by the spirits through the dial. Some one made a similar assertion in French, when the words, "It is not true," were spelled out in English in reply. These circles were continued for several months after, and many visitors were admitted by the family to witness these remarkable phenomena. On one of these occasions, previously to the time referred to above, the large black walnut center-table was raised eighteen inches from the floor, no person being in contact with it at the time; and the table seemed a living, self-moving thing, in the eyes of all who witnessed the remarkable occurrence.

We have in our possession a number of communications received through the dial in the family of Mr. J. H. Rogers, of this city, from which we shall select for publication some of the most recent, in order that a comparison may be instituted between them and productions received by other methods. At the same time, we shall undertake to identify the personal tests accompanying them, so as to afford proof of their authorship independent of their intrinsic evidence. Both Mr. Rogers and his wife possess poetical genius of a high order; and it will be seen, from the communications we shall give, that like spirits have been attracted to the circle, and have delighted in continuing their flights of fancy in communion with them by this mode. In our next article under this head, some of these communications will appear. M.

Age of the Earth.

The Boston *Investigator* remarks on this subject: "The Bible, as is well known, is claimed by the Orthodox sects to be only six thousand years old; but the antiquity of the Chinese record has been reckoned from 276,000 to upwards of 96,000,000, which is more likely to be the age of the world (if not eternal) than the comparatively few years accorded to the 'Mosaic account.' Sir R. Phillips informs us in his 'Million of Facts,' that the Hindoo priesthood (and their testimony is as good as that of the Jewish priesthood) claim a theological time of nearly *two thousand millions* of years since the beginning; and they state that Brahma—the Hindoo God—was seventeen millions of years *creating*.' He further remarks: 'The Hindoos begin the creation as a mere *astronomical* epoch, when all the planets were in Aries, or nearly *two millions of years* since, and, taking in the nodes and apisodes, they extend it to *four thousand three hundred and twenty millions*, which they call a Calpha, or day of Brahma.' The same historian observes, when mentioning the ancient Egyptians, Chinese, Chaldeans, etc., that 'the Egyptians reckoned *fourteen thousand* years to be the age of their original Vulcan, and *ten thousand* years before Menas and Sethen,'—and that 'the Chinese, Japanese, Hindoos, and Chaldeans claim an infinite antiquity.' In Robert Cooper's 'Biblical Lectures' we find that 'Calisthenes, a Grecian philosopher of high renown, says he was told by Berosus, the historian of Babylon, who was in that city when Alexander visited it, that, *four hundred and two thousand years* before his time, the axis of the earth was parallel to the plane of the ecliptic."

A GERMAN CONVERSION—*Mr. Editor*:—I heard an anecdote related some years ago, which I think is too good to be lost, of an old German in Western Pennsylvania, who had been very much in the habit of using what Christians call profane language in his conversation. Having been "converted" at a Methodist protracted meeting, and admitted into the fold of the faithful, he was asked the next morning, by one of his neighbors, how he felt? "Why," said he, "I feel like new-porn, py Hell!"

FIVE women are editors in Iowa.

A Remarkable Meeting.

A meeting composed *exclusively of mediums* was held at Batavia, New York, April 26th and 27th. Western New York was fully represented, there being seventy or eighty mediums in attendance. It being the first meeting of the kind in America, considerable interest was manifested by Spiritualists in its success. The occasion was the Quarterly Meeting of the Genesee Association of Spiritualists. Each Convention was held separately, but the meeting of mediums was the most remarkable. We condense the report of its proceedings from the *Banner of Light*:

The exercises were commenced by inspirational playing upon the piano by Miss Ellen Waldo, who, as also Mrs. O. S. Throop, repeatedly, during the various sessions, favored us with manifestations of the masterly manner in which music can be produced by heavenly musicians through the passive aid of those ladies, who have never received musical instruction, and do not play except in the manner indicated.

Mrs. Elizabeth Watson, of Rochester, (formerly Miss Libbie Low,) entranced, gave utterance to one of the most touching and soul-elevating invocations ever listened to, and continued by a thrilling and well-timed address to mediums.

Mr. Joscelyn, of California, and Mrs. Spencer, of Chicago, gave short addresses, followed by a vision by Mrs. Carrie Hazen, of Buffalo.

Dr. P. Clark, of Boston, and Mr. Seaver, of Byron, gave short addresses, the latter relating a vision presented to him, of the temple of the earth-missionaries in spirit-land.

After an inspirational address by Miss Thayer, of Darien, Mrs. Margaretta Fox Kane, of New York, gave a specimen of the original spirit rappings, which were distinctly heard all over the hall.

The afternoon exercises were closed by a stirring address from Miss Nettie Colburn, of Rochester, entranced.

The evening session was opened by music, and variety was given to the exercises by occasional singing and playing.

Mrs. Watson again gave utterance to a most heavenly and inspiring invocation, followed by an address of great beauty and power, closing by playing and singing "The Evergreen Shore."

Mr. Davenport, of Buffalo, by request gave a very interesting report of the progress and success of his sons in Europe.

Miss Nettie Colburn gave utterance to an inspired address of great power, followed by a brief closing address by Mr. Seaver.

Saturday morning, between fifty and sixty mediums assembled for a continuation of the Love Feast, which was opened by inspirational playing on the piano by Mrs. Throop.

Mrs. Watson again enchained the audience by a blessed invocation and an angel-inspired address to mediums.

It was then announced by Mr. Seaver that the angel-guardians directing the meeting desired to have enacted a dramatic dialogue, but no directions or instructions were given, only a request for all to passivly await impressions and give them utterance and action. Two seers saw clearly, before the announcement, that such a presentation was desired, and saw the parts assigned to each; and this was so clear to one of them that she could have selected and stationed the different actors; but some slight misunderstanding of the intention, followed by a little impatience on the part of one or two, led to some disturbance which deranged the carrying out of the full programme. It was finally carried out, however, in a diminished form, and with a much less number of actors. It was the original intention to embrace in the representation priests, nuns, penitents, reformers, Spiritualists, and other characters; and could the scene have proceeded harmoniously, there would have been more than twenty engaged in it. This would have been the most interesting feature of the Convention; it was so to some even in its diminished form.

There seemed to be a general desire to have a continuation of such medium meetings as often as once a quarter, and on adjourning, it was to about three months hence, many suggesting Rochester as the most desirable place.

The following resolutions were adopted:

Inasmuch as the angel-world hath in its heaveniy wisdom inaugurated on earth, within the last quarter of a century, new and more convincing modes of furnishing to mankind the unqualified assurance of their continued existence, and their ability, through the instrumentality of earthly media, more fully to make known that mode of existence, and the unfathomable love there abounding for earth's inhabitants, and the absolute necessity for such assurances, in order to overcome the skepticism, crime and folly of humanity, and to inaugurate and establish upon earth a more glorious system of *universal progress* and *brotherhood*;

And inasmuch as, for the accomplishment of these beneficient ends, a host of earthly media have been selected by angel guardians, possessed of a great "diversity of gifts and manifestations, but all from the same Lord," or spiritual source; therefore,

Resolved, That we, as such mediums, assembled in Convention at Batavia, N. Y., numbering about seventy, and representing many of the different modes of communicating—among which are rapping, moving ponderable objects, clairvoyance, clairaudience, inspirational speaking in prose and poetry, playing upon musical instruments and singing, trance, teaching by symbols, healing by laying on of hands, and prescribing for the sick, besides various other modes—do here and now, in the light of heaven and presence of angels, enter and publish our *solemn protest* against the unjust and slanderous misrepresentations, persecutions, and prosecutions heaped upon media throughout the world, by those who profess to be governed by Christian principles and enlightened justice and liberality, and to follow teachings from the same angel-world, as recorded in their sacred books.

Resolved, That in view of the sublime philosophy presented, the number, variety, and authenticity of the manifestations, the vast numbers, intelligence and social position of its adherents, and the uncontroverted claims it has asserted and successfully maintained for a spiritual origin, we are abundantly justified in demanding of representatives in all legislative, Congressional and other official positions, that they so frame and execute the laws of our beloved America, that religious tolerance shall be impartially extended to all the modern mediums, particularly those who present the physical manifestations, as well as those who worship at the shrine of time-honored systems.

Resolved, That from an overflowing fountain of love and truth we extend the mantle of charity over all follies and foibles of earth's unprogressed children, believing that the cycles of time, with their progressive tendencies, will unfold all into beautiful angelhood.

The Genesee Association afterward met, and the following resolution was offered at the close of its session, but too late for its proper discussion:

Resolved, That while we, as professed friends of order, truth, morality, and human progress in all that is good, will endeavor to exercise commendable charity and forebearance toward all those individuals and organized orders, religious or otherwise, that unite in traducing, denouncing, and despising the salutary principles and doctrines we entertain; opposing them without candid and thorough investigation; attributing them to base and diabolical agencies without valid reasons therefor; we are constrained to remind all such, that the eternal law of *justice* must be duly honored, and such bearings, if persisted in, will, in accordance with inflexible laws of mind, evoke an adequate reaction and corresponding conduct from the injured and oppressed, in accordance with the utterance of the Nazarene, "With what measure ye mete it shall be measured to you again."

THE CHURCH MILITANT.—Two church members, one a legal gentleman and the other an exhorter, got into a war of words the other day in front of one of our churches. Both being somewhat meagerly supplied with "restraining grace," the "Old Adam" got the best of them, and they pitched into each other after the most approved fashion of the Prize Ring. One got a terrible bloody nose and a lacerated countenance; the other escaped without material damage, but plead guilty on Thursday of spoiling his brother's "mug," and paid a fine of ten dollars. The damaged party was acquitted of the charge of assault and battery. The church, of which the parties are members, have taken the matter in hand, but outsiders are not yet informed of the result. It must be that the devil is loose again, when the chosen lambs of the flock thus fall unceremoniously and wrathfully to butting each other. Brother Earle should come to Napa at once. Many of us have not half religion enough to last till "dog-days."—*Napa Register*.

Theodore Parker on Popular Theology.

THE classic mythology represents the ancient heathen Gods as selfish in their ruling propensity; and the popular theology represents God as selfish in His love of power and glory, and terribly selfish in his wrath. Accordingly, such actions are ascribed to the Deity, in the popular theology, as in almost any country of Christendom would send a man to the gallows. The God of popular theology is the exploiterer of the human race.

IF Jesus of Nazareth were to come back and preach his ideas or theology as he set them forth in Judea, they would not be accepted as Christianity. I think no one of the apostles, even, would be thought Christian in any church in the world.

THEOLOGY has led to a great amount of real rejection of religion by men who wish to be faithful to their nature in all its parts. It is of no use to say they are bad men. They are not bad men! they lead the science and philanthropies of the world; and I am afraid that the average speculative "atheist," as he calls himself, is at this day better than the average speculative "Christians," as they call themselves. The atheist has abandoned religion because it is painted in such a form that it seems worse than atheism. The Church taught him his denial, and it ought to baptize him, and not blaspheme him. I think Calvin and Edwards have driven more men from religion than all the speculative "atheists" have ever done from Pomponatius to Feuerbach.

"CHRISTIANITY" is not a terror to evil doers, but it is a terror to good doers; for at least the American churches launch their feeble thunders in the defense of every popular wickedness.

A PRACTICAL philanthropist who picks drunkards out of the mire, gets them washed and clothed and restored to their right mind, once visited a poor widow in a cold winter day. She had no wood to burn, no means to get it. A clergyman was trying to console her: "Have faith in Christ," said he; "he will help you." Quoth the practical man, "It is not faith in Christ she lacks; she has as much of that as you or I; it is *wood* she stands in need of. Her faith will not save her, with the thermometer at zero. Do you think the Savior will come and tip her up two feet of wood at her door? No such thing! She has got faith, but wants firewood!" The missionary went his way; there was no more that he could do. The practical man had the wood there in an hour!

THIS theology is not always to last; it is in the process of dissolution—there is dry rot in its limbs. Philosophy shows there is no such dreadful God; criticism, that there is no such atoning sacrifice to appease imaginary wrath, no need of such belief, or of such compliance; consciousness knows no such human nature as the popular theology proclaims. No, we are all conscious of a nature quite different from that. * * * This dark theology must pass away.

POLICE AND RELIGION.—We are informed by the Eastern press that a young Methodist clergyman has preached from the steps of his church in Salisbury, N. H., all through the winter, the house having been closed against him soon after he was sent there. No one comes to hear him, but, in storm or shine, he takes his position with uncovered head, and exhorts and prays, and no expostulation or entreaty can turn him from what he deems his duty. We do not exactly understand why this young Methodist clergyman should be considered an object of sympathy by the press. The unfortunate Mr. Crisis, who preached in this city with uncovered head, was first vilified by the unscrupulous Fitz-Smythe in the public prints, and afterwards arrested by the police. If that young Methodist clergyman were to preach anywhere within a block of the *Alta* office, in this city, he would not be expostulated with or entreated to desist; he would be lugged off to the calaboose, unless the policeman on the beat and Fitz-Smythe and the majority of those who were passing by happened to be Methodists. We have a free church in San Francisco, but we don't approve of religion being made too free. Business is business, and no peddling without a license is tolerated.—*Californian*.

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DEVOTED TO THE
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The Banner of Progress.

SATURDAY, JUNE 29, 1867.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."
—CHARLES WESLEY.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will meet on Sunday as usual, at 1½ o'clock, P. M., at Mechanics' Institute Hall, Post street, between Montgomery and Kearny streets.

LITTLE BABY-SHOES.

Another little form asleep,
And a little spirit gone;
Another little voice is hushed,
And a little angel born.
Two little feet are on the way
To the home beyond the skies,
And our hearts are like the void that comes
When a strain of music dies.

A pair of little baby-shoes,
And a lock of golden hair;
The toy our little darling loved,
And the dress she used to wear;
The little grave in the shady nook,
Where the flowers love to grow;
And these are all of the great hope
That came three years ago.

The birds will sit on the branch above,
And sing a requiem
To the beautiful little sleeping form
That used to sing to them;
But never again will the little lips
To their song of love reply,
For that silvery voice is blended with
The minstrelsy on high.

Harry's Sermon.

"Eddie," said Harry, "let's play at going to church; and I'll be the minister, and preach you a sermon."

"Well," said Eddie; "and I'll be the people."

So they went up stairs together. Harry set an old fire-screen up in front of him by way of a pulpit, and thus began:

"My text is a very short and easy one. 'Be kind.' There are some little texts in the Bible on purpose for little children; and this is one of them. These are the heads of my sermon.

"Firstly—Be kind to father, and don't make a noise when he has a headache. I don't believe you know what a headache is, but I do. I had one once, and I didn't want any one to speak a word.

"Secondly—Be kind to mother, and don't make her tell you to do a thing more than once.

"Thirdly—Be kind to baby."

"You have left out 'Be kind to Harry,'" broke in Eddie, forgetting that he was the people.

"Yes," said Harry, "I don't mean to mention my own name in my sermon. I was saying—'Be kind to little Minnie, and let her have your red soldier to play with, when she wants it.'

"Fourthly—Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddie looked a little ashamed, and said:

"But she pulled my hair with the comb."

"People mustn't talk in church," said Harry.

"Fifthly—Be kind to Kitty, and do what will make her purr, and don't do what will make her scratch and squeak."

"Isn't the sermon most done?" asked Eddie; "I want to sing;" and, without waiting for Harry to finish his discourse, or to give out a hymn, he began to sing; and so Harry had to stop; but it was a very good sermon, after all. Don't you think so?

A Handsome Soul.

One winter day a little boy from the South, who was on a visit at the North, was taking his first lesson in the art of "sliding down hill," when he suddenly found his feet in contact with a lady's rich silk dress. Surprised, mortified, and confused, he sprang from his sled, and, cap in hand, commenced an earnest apology:

"I beg your pardon, Ma'am; I am very sorry."

"Never mind," exclaimed the lady, "there is no harm done, and you feel worse about it than I do."

"But, dear madam," said the boy, as his eyes filled with tears, "your dress is ruined. I thought you would be angry with me for being so careless."

"No, no," replied the lady; "better have a soiled dress than a soiled temper."

"O, isn't she a beauty?" exclaimed the lad, as the lady passed on.

"Who? That lady?" returned his comrade. "If you call her a beauty, you sha'n't choose for me. Why, she is more that thirty years old, and her face is yellow and wrinkled."

"I don't care if her face *is* yellow and wrinkled," replied the little hero; "*her soul is handsome, anyhow.*"

A shout of laughter followed, from which the little fellow was obliged to escape. Relating the incident to his mother, he remarked:

"O, mother, the lady did me good. I shall never forget; and when I am tempted to indulge my angry passions, I will think of what she said, 'better have a soiled dress than a ruffled temper.'"

A FEW days ago a young schoolmistress was taking down the names and ages of her scholars, at the commencement of the term. She asked a little white-headed boy:

"Bub, how old are you?"

He said, "My name ain't Bub, it's John."

"Well," said the schoolmistress, "what is the rest of your name?"

"Why, that's all the name I've got—just John."

"Well, what is your father's name?"

"You needn't put pap's name down; he ain't coming; he's too big to go to school."

"Well, how old are you?"

"I ain't old at all—I am young!"

A BRAVE LITTLE GIRL.—A little girl in a Brooklyn Sunday school was asked by her teacher:

"Mary, do you say your prayers every night and morning?"

"No, Miss, I don't."

"Why, Mary! are you not afraid to go to sleep in the dark night without asking God to take care of you and watch over you until the morning?"

"No, Miss, I ain't afeard, 'cause I sleeps in the middle."

AN old fellow of the ultra-inquisitive order asked a little girl on board of a train, who was sitting by her mother, as to her name, destination, etc. After learning that she was going to Philadelphia, he asked: "What motive is taking you thither, my dear?" "I believe they call it a locomotive, sir," was the laconic reply. The intrusive stranger was extinguished.

THE education of most fathers is but a system of rules to keep the child at a respectful distance from them, and to form him more with regard to *their* quiet than *his* powers; or, at most, under a tornado of wrath, to impart as much ill-nature as he can scatter.

WHAT part of speech is kissing? A conjunction.

WHEN is a vessel smaller than a bonnet? When it is capsized.

GOLDSMITH thought that people should write their own epitaphs, and then live up to them.

AIR is food which one eats continually; therefore, to be good, it ought always to be fresh.

THE newspaper is a law for the indolent, a sermon for the thoughtless, a library for the poor.

"WHY is it, husband, that, whenever we send to the grocer for a pound of tea or coffee, it falls an ounce short?" "O, it's a *weigh* he has."

WHAT is the most profitable kind of business? Shoemaking; for every pair is *soled* before it is finished.

THE following rules are posted up in a New Jersey school house: "No kissing the girls in school hours or licking the master during holidays."

A TEACHER said to a little girl at school: "If a naughty girl should hurt you, like a good girl you would forgive her, wouldn't you?" "Yes, ma'am," she replied, "if I couldn't catch her!"

BORN.

In this city, June 13, to the wife of John I. Spear, Jr., a son.
In this city, June 22, to the wife of K. Meussdorffer, a son.
In this city, June 21, to the wife of Theodore Vermehren, a son
In Grass Valley, June 19, to the wife of J. D. Lord, a son.
In Fairfield, June 2, to the wife of B. H. Goodwin, a daughter.
In Fairfield, June 12, to the wife of Henry Porter, a daughter.
In Yuba City, June 10, to the wife of John Ramee, a son.

MARRIED.

"O married love!—each heart shall own,
When two congenial souls unite,
Thy golden chains inlaid with down,
Thy lamp with heaven's own splendor bright."

In this city, June 15, Henry H. Gardiner to Kittie F. Shran.
In this city, June 20, Thomas H. Day to Mary Helen Wait.
In this city, June 20, Isidore S. Kolovski to Pauline Furst.
In this city, June 20, Dr. Charles E. Holbrook to Cornelia Frances Handy.
In this city, George W. Strong to Minnie Vermelya.
In Buffalo, N. Y., by Mrs. Libbie Lowe Watson, at the residence of Mrs. E. A. Maynard, Mr. William P. Maynard, of White Plains, to Miss Nettie Colburn, formerly of Hartford, Conn.

DEPARTED.

"Death is not dreadful; to a mind resolved,
It seems as natural as to be born!"
"Man makes a death, which Nature never made."

In this city, June 21, Alfred John C. Foley, aged 4 months and 17 days.
In Oakland, June 26, Virginia Mangini, aged 20 years.
In Bergen, N. J., May 20, Edward L. Kiersted, late of this city, aged 38 years.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN:—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. *Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?*

I taking the affirmative, you the negative. Discuss two days.

2. *Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?*

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINELL:

SIR:—In the Sacramento *Union* of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. *Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?*

I taking the affirmative, you the negative. Discuss two days.

2. *Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?*

You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness. M.

ALAMEDA FERRY.

FROM PACIFIC STREET WHARF,
Connecting with the
San Francisco and Alameda Railroad.
THROUGH TO HAYWARD'S BY BOAT AND CARS.
Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows:

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S
7.30 A. M.	5.10 A. M.	4.50 A. M.	4.30 A. M.
9.30	7.40	7.15	7.00
1.30 P. M.	9.35	9.15	9.00
4.30	1.35 P. M.	1.15 P. M.	1.00 P. M.
6.15 Freight.	4.35	4.15	4.00

SUNDAY TIME.

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S.
9 00 A. M.	9 00 A. M.	8 45 A. M.	8.30 A. M.
11.15	11 15	11 00	10.45
1 30 P. M.	1.40 P. M.	1.20 P. M.	1.00 P. M.
4 30	4 40	4 20	4 00
6 15	6.20	6.00	5.45

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN,
4 General Superintendent.

OAKLAND FERRY.

FROM THE FERRY SLIP,
CORNER OF PACIFIC AND DAVIS STREETS,
Connecting with the
San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES of departure will be as follows (Sundays excepted, when the first trip each way will be omitted):

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
5.30 A. M.	5.40 A. M.	6.45 A. M.
6.45	6.55	7.45
7.50	8.00	9.00
9.50	10.00	11.15
12.50 P. M.	1.00 P. M.	2.00 P. M.
2.50	3.00	4 00
4 00	4 10	5.15
5.15	5.25	6.30

EXTRA TRIP SATURDAY NIGHT.

Leaving San Antonio at 6 30, Oakland at 6.40, and San Francisco at 11 30

A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sundays excepted), as follows:

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
7 50 A. M.	8.00 A. M.	9 00 A. M.
9 00 A. M	9 10 A. M.	10 15 A. M.
11.30 A. M.	10.25 A. M.	11.30 A. M.
2.00 P. M.	2 10 P. M.	2 00 P. M.

☞ An EXTRA BOAT to let for Excursions.

A. A. COHEN,
4 General Superintendent.

SAN PABLO AND SAN QUENTIN FERRY.

Through to San Rafael via San Quentin.

FROM VALLEJO AND DAVIS STREETS.

THE FAVORITE STEAMER
CONTRA COSTA,
CAPTAIN.....JOHN T. McKENZIE

Will leave as follows:

SAN QUENTIN.	SAN FRANCISCO.
8 00 A. M.	9 30 A. M.
11.30	1.00 P. M.
2.30 P. M.	5.00

Connecting with Stages for San Rafael, Olima, Tomales, and Bolinas, in Marin county; and also with San Pablo. For further particulars, apply to the Captain on board, or to
4 CHARLES MINTURN, Agent.

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wortman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10¾ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eldy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Foxboro', Mass—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor; Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, south west corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.

At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall.

Quincy, Mass.—Sunday at 1¾ p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Mechanics' Institute Hall, Post street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p. m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn-Verein Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster.

Portland, Oregon—First Society of Progressive Spiritualists, every Sunday. Benjamin Todd, Lecturer.

Salem, Oregon.—Friends of Progress. Benjamin Todd, Lecturer.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street, near Broadway, on Sundays, at 10½ a. m. and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock.

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, afternoon and evening, in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m. at 11 a. m. and 7½ p. m.

Washington, D. C—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Hall.

Worcester, Mass—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY.

PACIFIC STATES AND TERRITORIES.

John Allyn, San Francisco, California.

Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal.

Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.

Benjamin Todd, San Francisco, Cal.

Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston.

C. Fannie Allyn, Londonderry, Vt., during July.

Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Woodstock, June 16 and 23; Bridgewater, June 2; South Reading, June 9. Address, St. Jonnsbury Centre, Vt.

Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.

Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.

Mrs. E. A. Bliss, 250 North Second street, Troy, N. Y.

Mrs. Abby N. Burnham inspirational speaker, Auburndale, Mass.

Warren Chase, 544 Broadway, New York.

Dean Clark, inspirational speaker, Brandon, Vt.

Dr. L. K. Coonley, Vineland, N. J.

Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.

Mrs. Hettie Clark, trance speaker, East Harwich, Mass.

Mrs. Sophia L. Chappell, 11 South st., Boston.

Mrs. Augusta A. Currier, Box 815, Lowell, Mass.

Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.

Albert E. Carpenter, Putnam, Conn.

Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.

Andrew Jackson Davis, Orange, N. J.

A. T. Foss, Manchester, N. H.

Mrs. Mary L. French, inspirational and trance medium, Ellery street, Washington Village, South Boston.

Dr. H. P. Fairfield, Greenwich Village, Mass.

S. J. Finney, Ann Arbor, Mich.

J. G. Fish, Red Bank, Monmouth Co., N. J.

Mrs. Fannie B. Felton, South Malden, Mass.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Isaac P. Greenleaf, Kenduskeag, Me.

Mrs. Laura De Force Gordon, Denver City, Col. Ter.

Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.

N. S. Greenleaf, Lowell, Mass.

Dr. L. P. Griggs, Evansville, Wis.

Mrs. Emma Hardinge, Worcester, Mass., during June. Address care of Mrs. Martha Jacobs, Worcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass.

Dr. M. Henry Houghton, West Paris, Me., until further notice.

W. A. D. Hume, Lowell, Mass.

Lyman C. Howe, inspirational speaker, New Albion, New York.

Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November.

S. C. Hayford, Coopersville, New York.

Charles A. Hayden, 32 Monroe street, Chicago, Ill.

Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.

Mrs. S. A. Horton, Brandon, Vt.

Miss Julia J. Hubbard, box 2, Greenwood, Mass.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, Clarenden, Vt.

Moses Hull, Milwaukee, Wis.

Miss Susie M. Johnson, Milford, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill.

S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.

Harvey A. Jones, Esq., Sycamore, Ill.

Wm. H. Johnston, Corry, Pa.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.

George F. Kittridge, Buffalo, New York.

Cephas B. Lynn, inspirational and semi-conscious trance speaker, 567 Main street, Charlestown, Mass.

J. S. Loveland, Sturgis, Mich.

Mrs. E. K. Ladd, trance lecturer, 179 Court street, Boston.

Mrs. F. A. Logan, Salina, Onondaga Co., New York.

B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, New York.

John A. Lowe, Box 17, Sutton, Mass.

Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.

Loring Moody, Malden, Mass.

B. T. Munn, Skaneateles, New York.

Dr. Leo Miller, Postoffice box 2326, Chicago, Ill.

Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.

Dr. James Morrison, lecturer, McHenry, Ill.

Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y.

Prof. R. M. M'Cord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.

Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.

Miss Sarah A. Nutt, Lawrence, Kansas.

C. Norwood, Ottawa, Ill., impressional and inspirational speaker.

A. L. E. Nash, lecturer, Rochester, N. Y.

J. Wm. Van Namee, Monroe, Mich.

A. A. Pond, inspirational speaker, North West, Ohio.

J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170.

Dr. D. A. Peaze, Jr., Detroit, Mich.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

George A. Pierce, Auburn, Me.

Mrs. J. Puffer, trance speaker, South Hanover, Mass.

L. Judd Pardee, Philadelphia, Pa.

Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.

Mrs. Nettie M. Pease, trance speaker and test medium, Detroit, Mich.

A. C. Robinson, 15 Hawthorne street, Salem, Mass.

Dr. W. Ripley, Box 95, Foxboro', Mass.

Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass.

G. W. Rice, trance speaking medium, Brodhead, Wis.

J. H. Randall, inspirational speaker, Upper Lisle, New York.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Austen E. Simmons, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass.

Abram Smith, Esq., inspirational speaker and musical medium, Sturgis, Mich.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H.

E. Sprague, M. D., inspirational speaker, Schenectady, New York.

Selah. Van Sickle, Greenbush, Mich.

Prof. S. M. Strick, inspirational speaker, Peoria, Ill.

J. W. Seaver, inspirational speaker, Byron, N. Y.

Miss Lottie Small, trance speaker, Mechanic Falls, Me.

Mrs. M. J. Sawyer, Baldwinsville, Mass.

Miss Martha S. Sturtevant, trance speaker, Boston, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio.

H. B. Storer, inspirational lecturer, 75 Fulton street, New York.

Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis.

Mrs. M. S. Townsend, Bridgewater, Vt.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., Postoffice box 394.

J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, Ohio.

Hudson Tuttle, Berlin Heights, Ohio.

James Trask, Kenduskeag, Me.

Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.

N. Frank White, Oswego, N. Y., during June; during July, Seymour, Conn.

Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., Postoffice box 89, Station D, New York.

A. B. Whiting, Albion, Mich.

Mrs. S. E. Warner, Box 14, Berlin, Wis.

E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill.

Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich.

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

Elijah Woodworth, inspirational speaker, Leslie, Mich.

Mrs. E. M. Wolcott, every Sabbath in Danby, Vt. Address, Danby, Vt.

S. H. Wortman, Buffalo, N. Y., Box 1454.

E. S. Wheeler, inspirational speaker, 5 Columbia street, Boston.

Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473.

Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton House.

Mrs. N. J. Willis, trance speaker, Boston, Mass.

F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.

A. A. Wheelock, trance and inspirational speaker, St. Johns, Mich.

Miss Elvira Wheelock, normal speaker, Janesville, Wis.

Warren Woolson, trance speaker, Hastings, N. Y.

Henry C. Wright, care of Bela Marsh, Boston.

Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y